

Jenkins, Mark

Historical Sketch of Calvary Episcopal
Church

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Calvary Church

EPISCOPAL

FIRST 100 YEARS



This marker stands on highway 25 in front of the Church.

By The Rev. Mark Jenkins, Rector
Fletcher, N. C.



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This view of Calvary Church has elicited the comment of many artists and several publications "The Most Beautiful Country Church in the United States".

Historical Sketch of Calvary Episcopal Church

"Where city and country meet to worship God"

Organized 1857 — Built 1859

FLETCHER, NORTH CAROLINA

DIOCESE OF
WESTERN NORTH CAROLINA

By

THE REV. MARK JENKINS, Rector

Written for and published by Calvary Parish,
Fletcher, N. C., for its Centennial Celebration August 1959.

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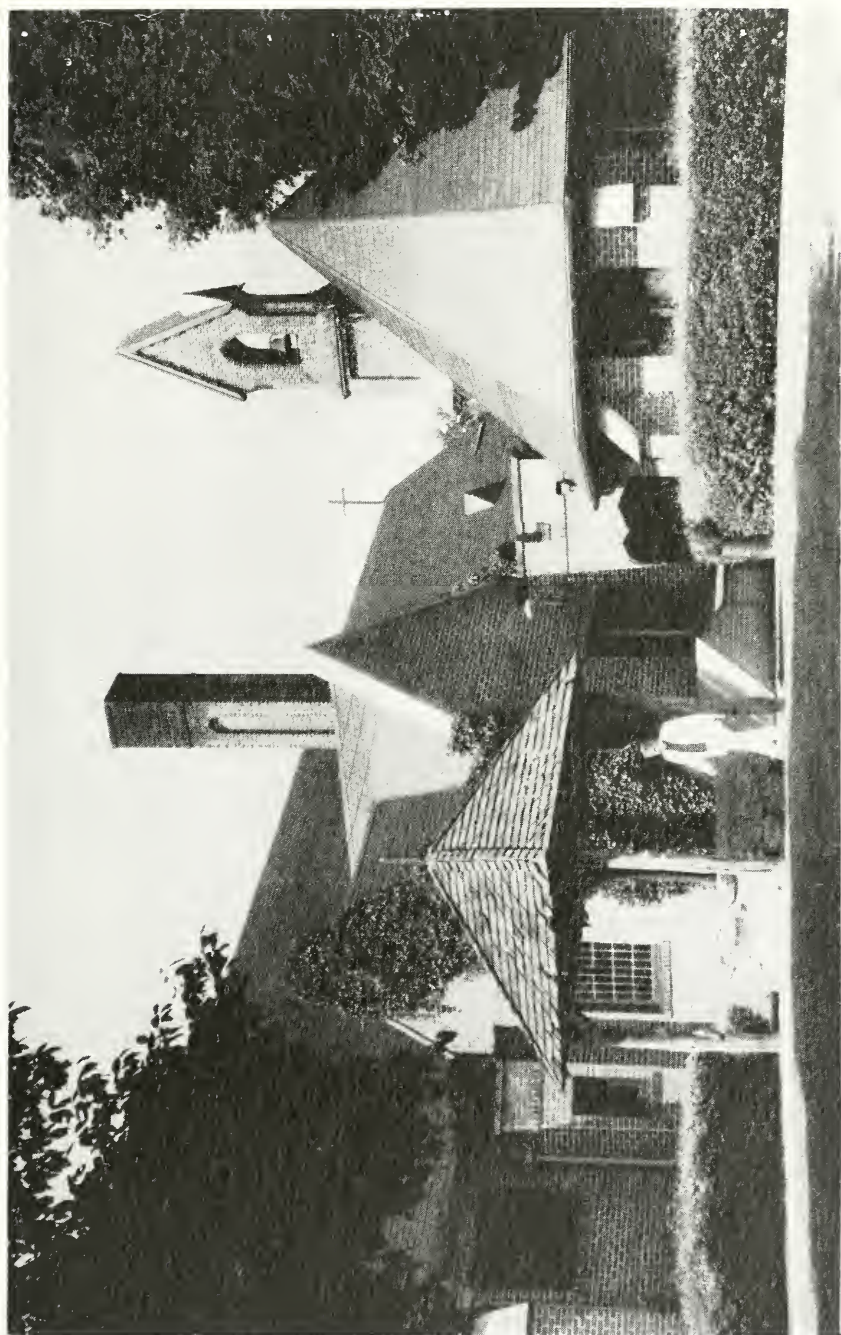
This is a brief history of this Parish, written and published in 1959, the 100th Anniversary of the consecration of the first Calvary Church.

Many of the old records, especially the minute books of the Vestry, were destroyed in the fire of 1935. Fortunately, all of the Parish registers were saved and have been a valuable source of information.

The writer is indebted to the following for many facts and dates; Dr. George W. Fletcher, the first Junior Warden, for his brief sketch of Calvary Church covering the first thirty-three years of Parish life. Some additional facts and dates were obtained from "The Story of Henderson County" by Sadie Smathers Patton; and from "Historical Sketches, Diocese of Western North Carolina" by The Rev. James B. Sill. To the above and several "older members" for verification of certain details go our thanks and appreciation for valuable help.

The Committee of Calvary Church members, appointed to assist in this task, have been of great help and assistance in getting this little history into print: they are Mr. C. Beale Fletcher, Mr. Henry G. Parker, Mr. Walter Fletcher, Mrs. Edmund Blake, and Mrs. Vernon M. Shell.

To Mrs. R. F. Hill and Mrs. Royal S. Vilas for stenographic work, thanks.



This is the rear entrance of the Church. The old well in left foreground — choir room — to right. The Rector, Mark Jenkins, apparently in deep thought as he left the Church.

P R E F A C E

Halfway between Asheville and Hendersonville, N. C., on a plateau stretching along the eastern foot of Mount Pisgah, God made a hill higher than the other hills round about. Long ago, men of vision, men with hearts turned to God in worship, looked on this hill and dreamed of a Church on the very top. So they set about to fashion and pile brick on brick. Their labors have glorified God and blessed men for a hundred years.

God made a supreme Sacrifice on a hill long ago. That hill was called Calvary. The building of this shrine of peace and beauty meant sacrifice for each one of its founders — what more appropriate name could be given it than "Calvary Church", and so it was named and consecrated.

The acres around it have been cleared and planted in grass and shrubs. Many of the grand old trees remain, trees that saw the first gathering of worshippers.

Calvary Church, nestled in its niche among the evergreens, is a picture never to be forgotten, especially if one chooses any of three different hours, for which God Himself provides the perfect light to register on minds and hearts, a picture of unutterable beauty.

It may be on a Sunday morning, early, just as a new day is being born — one cannot see the sun yet — it has not risen above the wooded mountains to the east: only the bell, high in the tower, has caught the first rays — giving promise that all the world round about will be revealed in new full light in a few moments. The faithful are arriving by path and road from the west, the east, the north and the south. There is a faint glow through every window, for candles are alight on the altar inside. Soon the bell will toll and the words of the ancient Liturgy will begin. But this moment, when all is quiet and peaceful with the freshness and tranquility of a newborn day, when the children of the Heavenly Father are gathering to pray and praise, to give and receive — God is present and His beauty is here.

Or, one's picture may be registered in the evening hours, just before the sun stalks behind stately Pisgah, when the shadows of the pines grow long and heavy on the close cropped lawns, when the Cross atop the roof casts its shadowed mark on the whole edifice, when the near horizontal rays of sunlight bring out all the color and jeweled beauty of the trilogy

of stained glass in the west wall — here at this moment a picture is given that compels one to stand in awe and silence and humbleness before a God that is so good to man, for who among us deserves such a feast of beauty!

Another indelible impression is printed in memory if one will take the time to visit the holy hill when the mellow lights of night soften the lines of the man-made pile and blend bricks and branches into a soft etching of pure loveliness. No sounds are heard except those of nature, no direct light to distract one's imagination and spirit — God is very near — "Be still and know that I am God" holds fresh and poignant meaning.

"O Merciful God who has filled the world with beauty, open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that, rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of Him by whom all things were made, Thy Son, Jesus Christ our Lord." Amen.

MARK JENKINS



The Rt. Rev. Matthew George Henry, D.D., Bishop of the
Diocese of Western North Carolina.

HISTORY OF CALVARY CHURCH

1857 - 1959

From that time Almighty God raised the great mountains of Western North Carolina until the early 1700's, only the Indians lived here and traveled the paths through these valleys and mountain gaps. Even after the white man started settling in the mountain coves, few were hardy enough to stay and maintain home and family. There was no contact with the outside world except by foot or horseback over tortuous mountain trails. These Indian trails led east and west from Burke County into Tennessee and south and north from South Carolina over Saluda Gap into what is now Henderson County, thence north into what became Asheville then on to Knoxville, Tennessee. These Indian paths, with some modification, later became trails, then they were widened into roads that stage coaches and supply wagons could use during the summer. These roads, no more than cleared and packed dirt, became impassable in winter even to the mail man on horseback. One early resident says in a letter, "My sister and I hung our stockings Christmas Eve for Santa Claus to fill, but he did not arrive until the last of January, one month late — because the roads were impassable and the mail man could not bring our Christmas presents from the family in New Orleans."

About 1800, gold deposits were discovered in several areas of Western North Carolina, and for a quarter of a century this area was the chief source of this metal in the United States. Miners flocked into these hills from the four corners of the earth. Some of these prospectors and their families stayed on and settled here. Others came in to supply them with necessities — thus new roads were needed and built, the population increased and barter and trade had their beginnings. This influx of people still did not bring prosperity to the mountains because such grains and cattle as were produced had to be taken south to find markets. Charleston was the nearest seaport and that was a hard six weeks trip over poor roads.

During this period a number of more affluent families in the "low country" found the climate around Flat Rock and Fletcher very pleasant and healthful during the summer and would journey by stage or wagon to the mountains to escape the lowland heat. Their coming brought new sales for land and a market for native or home grown products. This influx of the more wealthy people during the summer also called for bet-

ter roads from Charleston and Greenville, South Carolina, over Saluda Gap to Flat Rock (the first settlement of low country people), thence north to the settlement called Asheville in Buncombe County.

Mr. Daniel Blake, who was born in England, came to South Carolina as a young man and lived with his father at "Board House". After making several pleasure trips through the Fletcher area, he decided to live in the mountains. It is said he brought \$10,000 in gold, in saddle bags, and bought 1000 acres in Cane Creek Valley in 1827. He built a home which he called "The Meadows" and employed an English gardener to lay out and plant the beautiful lawns. It is reported that the boxwoods he planted are today the largest of their kind in the United States. It was in this beautiful home in 1857 that Calvary Church was born. Later his son, Francis Daniel Blake, came to "The Meadows" to live. "The Meadows" is now the home of Mr. and Mrs. E. T. Edgerton.

Mr. Alexander Robertson bought land north of Mr. Daniel Blake and built a beautiful home he named "Struan". This property is now Christ School for Boys.

Mr. Joseph B. Pyatt bought another tract of land north of "Struan" and built a huge stone home on it. A few years later this place was sold to Mr. Frederick Blake, who named it "Newington". This old home now stands in the midst of a modern development known as "Royal Pines".

Others came and bought land and built homes as word spread of the wonderful year-round climate, and as the roads were improved. The old Buncombe Turnpike was opened in 1828, which made possible regular stage coach travel from Charleston via Greenville, Hendersonville, Asheville, thence on to Knoxville, Tennessee. This road was taken over about 1851 by the Asheville Plank Road Company and, as the name implies, much of the road, especially in low, soft or boggy places, was filled with dirt and covered with logs or planks, thus providing a rough but more solid road and making travel possible the year round. The charter of this company was surrendered in 1881 when the new railroad provided a better and quicker means of travel.

In 1836 a chapel was built at Flat Rock for the Episcopalians, which included most of the low-country families who summered around Flat Rock. This church, "St. John's in The Wilderness", was kept open in the summer; but no services were held there in the winter months. A

few of the Episcopal families living near Fletcher traveled to Flat Rock to attend their own church. This was not entirely satisfactory for three reasons: Services were conducted only part of each year; the old "Turnpike" was rough and often too muddy to use; and the round trip from Fletcher to St. John's in the Wilderness was a matter of nearly thirty miles, which meant that families living in the Fletcher area must leave for church by carriage before daylight each Sunday and return home after dark.

In 1857 Mr. and Mrs. Daniel Blake, at their home "The Meadows", asked some twenty or more people — members of Episcopal families in the Fletcher-Arden area — to dinner. Many of these families, southern gentlemen and their wives, rice planters, merchants, and professional people, were from the low-country of South Carolina, mostly from the City of Charleston.

After dinner (and it must have been an excellent repast) the subject of building a Church was proposed and discussed.

It is recorded that Mrs. Daniel Blake talked forcibly on the reasons for building a Church in this vicinity — speaking on the distance to the nearest Church, the condition of the road, and the services of the Church there available only part of the year. The guests were greatly interested and Mr. Alexander Robertson of "Struan" favored the proposition with much zeal and animation. Before the dinner party was over a motion was made and passed that those present and any others who wished to join in this undertaking be organized into a congregation, that a Church be built as soon as possible near the Turnpike and near the boundry between Buncombe and Henderson Counties.

Mr. Daniel Blake, the host, and Mr. Alexander Robertson were requested to act as a soliciting committee to receive contributions for building the Church. The first donation was made by the host, Mr. Blake, consisting of four acres of land, to be surveyed and a deed made to Mr. Alexander Robertson, Mr. Walter Blake, Mr. Joseph B. Pyatt and others as Vestrymen, so elected at this meeting, and to their successors in office. This deed was duly signed and registered in Hendersonville, North Carolina. When this was completed, the Soliciting Committee proceeded to accept sums of money.

Mr. Edmund Molyneux, a British Consul to America, gave \$1,000. Messrs. Joseph B. Pyatt, Alexander Robertson, Arthur Blake, William

Heyward, Daniel Blake Heyward, Walter Blake Heyward, Walter Blake and Daniel Blake each gave \$500. Smaller sums were contributed by others in the amount of \$756.27; total \$5,756.27.

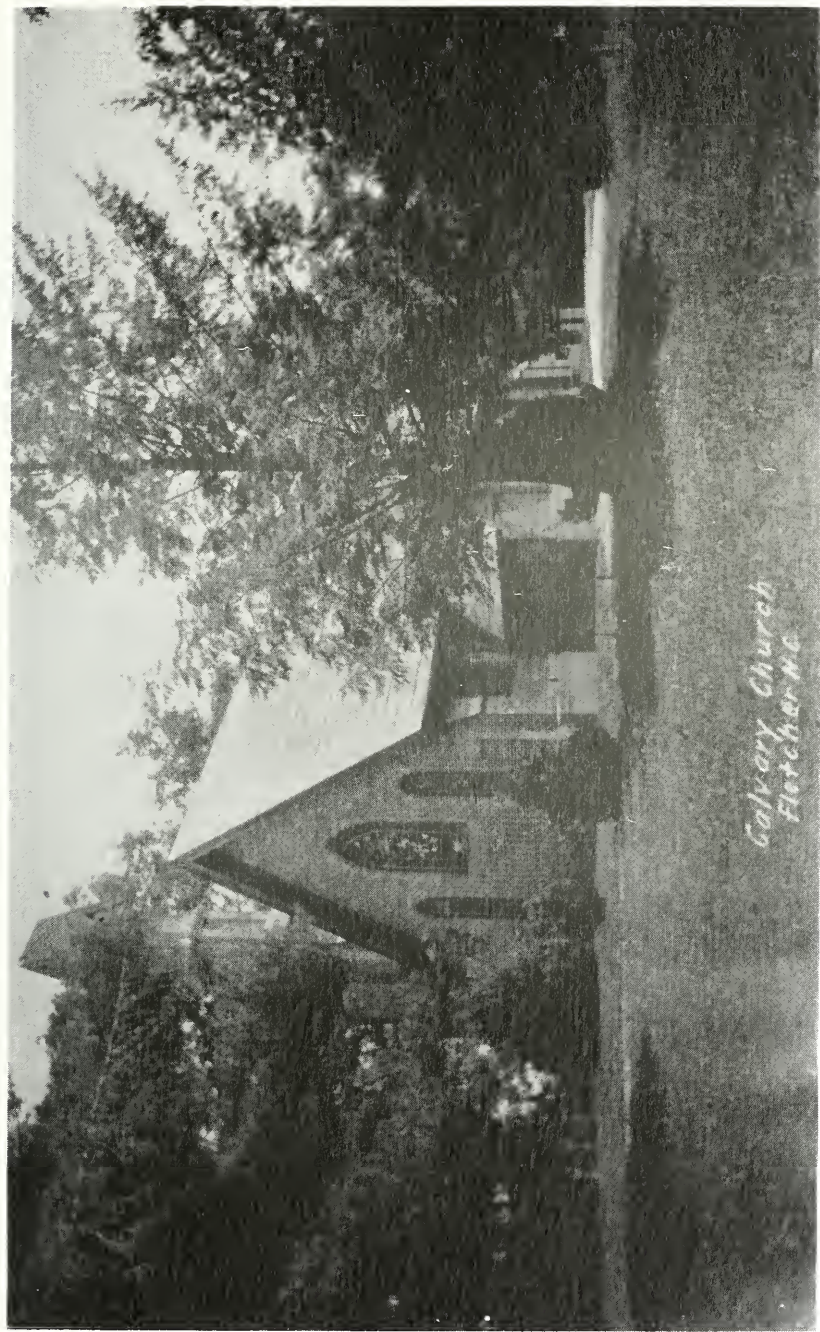
Mr. Daniel Blake and Mr. Alexander Robertson were appointed as a building Committee and they employed Mr. E. C. Jones, an architect of Charleston, South Carolina, to draw the plans. Mr. Ephriam Clayton, a well known contractor of Asheville, was employed to erect the building. It was of modified Christopher Wren sixteenth century Gothic. The bricks were hand made by slave labor in a field west of what is now Oak Park on the old Tatum place. The clay was dug, the kilns built and the regular size bricks along with the special shapes to place around windows and doors were all fashioned here and carried to the building site by negro slave labor.

Another moving spirit in these early operations was Dr. George W. Fletcher. He and his bride settled on two acres of land given him by his father. There he built a log cabin and started his practice of medicine. His home site is now occupied by the new Post Office in Fletcher. He was the family doctor and advisor to all families for miles around. The present village of Fletcher takes its name from him and his forebears. His home, which served as an overnight stop for many a weary traveler on the Turnpike, was surrounded with large boxwood bushes. His office was in his home. He also owned a store and blacksmith shop, shoe shop and tan-yard, and these buildings made up what was known as Fletcher.

The post office at this time (1852) was "Shufordsville", some three miles north on the Turnpike and named for Mr. Jacob Rhyne Shuford, the Postmaster. This post office and settlement was later renamed Arden in 1878 and is so named today.

The Church was completed to the satisfaction of all concerned early in 1859. This same year Mr. Robertson and Mr. Blake contracted with Dr. G. W. Fletcher to have a low stone wall and picket fence built around the front (west and south) sides of the Church grounds. A large carriage shed to accommodate at least twenty carriages and teams was built in the rear or east of the Church and a well was dug some forty feet east of the Church Chancel. This well is about 65 feet deep and walled with stone, but no longer used as a water supply. This was all completed before the Consecration of the Church in August 1859.





*Calvary Church
Fletcher, N.C.*

Two views of Calvary Church, built in 1859 — destroyed by fire Dec. 22, 1935.



This is the old Parish House which was almost 100 years old when torn down. It served as Parish House, school house and Church as need arose.

That same year, 1859, Miss Frances Helen Blake, known as "Miss Fanny" to everyone, gave an additional thirteen acres of land, east of the original four acre grant, to the Vestry of Calvary Church and their successors in office. On this she built a one room school, the framing was of hand hewn timbers and the roof of hand rived shakes or shingles. This building was completed shortly after the consecration of the Church and Miss Fannie gave her time almost entirely to teaching in the school, week day and Sunday, until her death. The majority of the converts to the Episcopal Church among the natives and families settling in this area can be traced to her teaching and missionary fervor.

On August twenty-first, 1859, Bishop Atkinson of the Diocese of North Carolina, which then included the entire state, visited Fletcher and consecrated the Church and grounds to the Glory of God and to the work of the Protestant Episcopal Church. The Church was named "Calvary" after the Church of that name in New York City, of which a North Carolinian, the Rev. Dr. Hawkes, was one time Rector, and of which Mrs. Daniel Blake had been a member and in which she was married.

Thus Calvary Church was born and on Easter Monday the following year, 1860, a vestry was elected by the now fully organized congregation. Mr. Alexander Robertson was elected Senior Warden, and Dr. G. W. Fletcher, Junior Warden. The Wardens were also appointed as Official Delegates to the Diocesan Convention which met in Charlotte in May, 1860. They both attended and petitioned the Convention to admit Calvary Church, Fletcher, as a Parish in good standing into the Diocese and Convention. Their petition was granted and since that day the Church has increased in numbers, in good works and in Missionary zeal. God has richly blessed this house, and His worship and service, according to the Prayer Book of the Episcopal Church, has been faithfully kept and practiced.

For the first year or two the Church was kept open only part of the year, for the roads were nigh impassable for three to four months each winter. Then too, many families went back to their winter homes in the south. Even though the Church had no Priest to officiate during the winter months, Miss Fannie Blake kept her school going and each Sunday had both Church and school room clean and open for worship and Sunday School. She, herself, would read Morning Prayer, all of that part which is allowed to a layman to read; the children and a few parents

would worship with her. It is said she was a Godmother to most of the children baptized in Calvary. She was the "Community Godmother" and conscientiously assumed the rightful duties of such. She was the first President of the small but faithful Auxiliary. Miss Jennie Westfeldt writes of her, "The meetings were held in the school house given by her. It was a benediction to go to the meetings, to hear "Miss Fannie" pray the prayers, on her knees, every word of which she so earnestly believed. We went home refreshed and strengthened for our daily routine."

The Rev. Mr. Howe, later Bishop of South Carolina; The Rev. Dr. Hanckle of St. Paul's Church, Charleston; The Rev. A. Toomer Porter, founder of Porter's Military Academy in Charleston; The Rev. Mr. Keith, The Rev. Mr. Davis all gave of their time and talents in conducting services at Calvary Church during the summer months. These guest Clergy, and others, came by invitation and usually without compensation, officiated one to four Sundays, and while here were entertained at Struan by the Senior Warden, Mr. Robertson.

This arrangement of having worship services and the Sacraments of the Church only part of the year was not satisfactory to many of the congregation who were desirous of having "the Church free to all and open each Sunday the whole of the year."

The Rev. Nicholas Collin Hughes (Great Grandfather of our present Bishop, the Rt. Rev. Matthew George Henry) was residing in Hendersonville, "refugeeing in the mountains." He was from Eastern North Carolina and while in Hendersonville, by order of his Bishop, doing some work at a Mission in that village. He was called to take charge of Calvary Parish.

There was no Rectory at Calvary so the Rev. Mr. Hughes continued to live in Hendersonville and officiated here two Sundays each month during the winters of 1860 and 1861, while visiting Clergy took most of the summer services.

During the war between the States when it was almost impossible to get a Priest any time of the year, Mr. Hughes came to Calvary as often as possible for services.

Many are the stories connected with Calvary Church during this war period. Times were hard and difficult for every family and their poverty was reflected in the activities of the Church, which by this time was known

throughout the length and breadth of the mountains. When the Confederacy would need more Infantry or Cavalrymen, word would be sent out by word of mouth of this need. From the mountain sides and coves men would come with their rifles and horses to meet and organize companies of fighters. This meeting place was Calvary Church and from here they would march forth to defend what they held to be right.

The story is told (and authenticated) that a band of Stoneman's raiders once camped for the night in the Church yard. Stoneman went inside the Church and was so impressed with its beauty and spirit that he ordered his men to take special care not to disturb or destroy anything in this House of God. The men slept inside but were careful of conduct and language. Next morning these men begged their Commander to allow them to use the red Church carpet for saddle blankets because their horses had saddle sores from so much hard riding. Finally consent was given and a few moments later these raiders were seen heading south on the Turnpike — red carpet fluttering from horses' backs.

The Church was used from time to time during the war as barracks to house and care for the wounded until they could travel on to their homes or until members of their families could come for them.

In the summer of 1866 the Rev. George M. Everhart bought the William Heyward place, the great house having never been completed, he lived in some "outside rooms" and was requested by the Vestry of Calvary Church to have services each Sunday, which he did in 1867-1868 without compensation. His place was bought by Mr. Gustavus Adolphus Georg Westfeldt of Sweden and Mobile, Alabama, and named "Rugby Grange" by which it is still known. After the war the house was completed and was recognized as one of the most beautiful homes in this area.

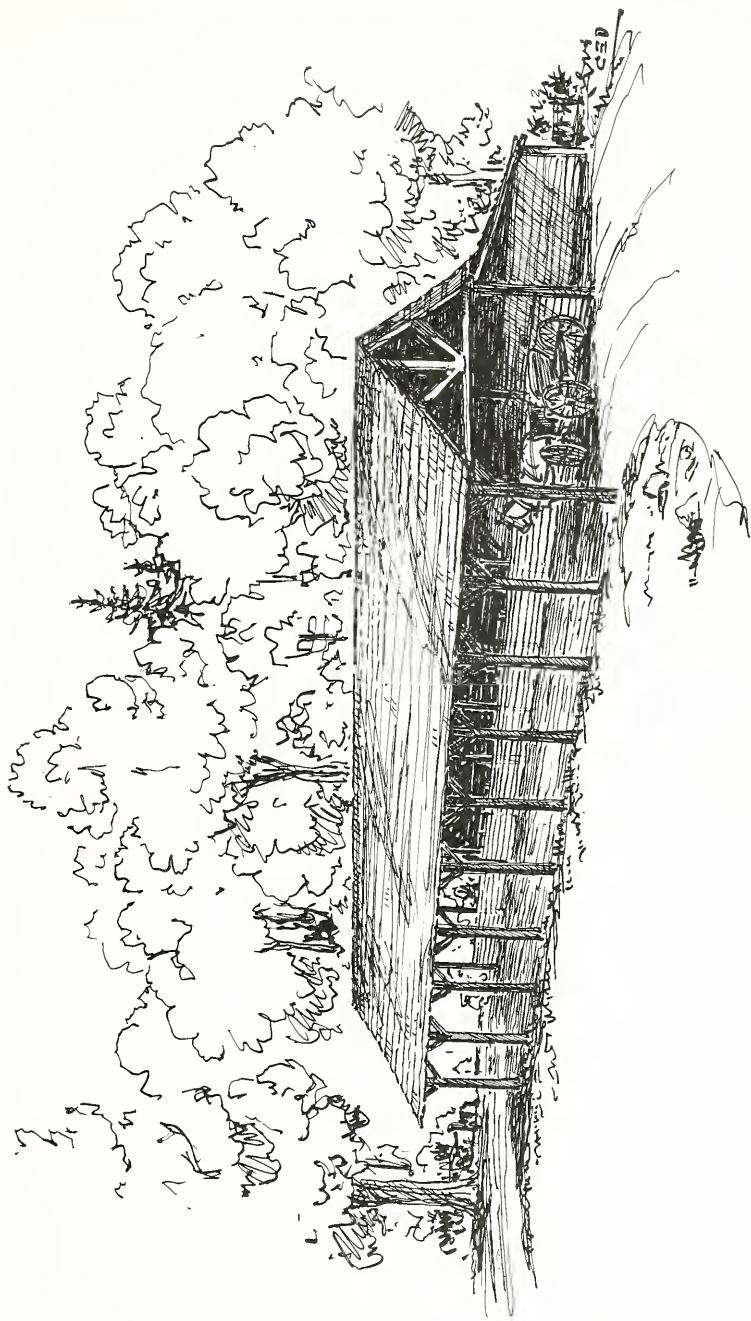
When the Rev. Mr. Everhart accepted another charge in 1868, he sold his home and in his farewell sermon to the congregation advised the building of a Rectory on the Church grounds. Otherwise, he said, it would always be difficult to get any Priest to accept full time work here. This idea was seized upon by three earnest women of the congregation, who after Services on Sundays, and at other times, met in the "Carriage Shed" to exchange and sell books, baked goods, needlework and fruits to raise money to build a "Parsonage". Thus, the "Carriage Shed" came to be known as "the women's exchange" and the activities carried on there, other than the stabling of horses and carriages, made possible many good

works in the Parish for years to come. The money realized over a period of a year from this "women's exchange" plus a few small contributions made it possible in 1869 for these women to build and pay for a rather small frame building, a few yards northeast of "Miss Fanny's" school room, to be used as a Rectory. This served as home for Rectors until 1886 and after this as a sexton's house until it was torn down some three decades later.

The Rev. Thomas A. Morris was called as Rector in 1870 and became the first resident Rector of Calvary Parish, he and his family living in the new frame house just completed. It is recorded that he organized a good work and was a faithful pastor, but in a little less than one year, his health failing, he was obliged to resign. He and his family lived on for many years in this Parish, taking an active part in all its activities. His example and influence lived on after his short tenure. He died May 21, 1909. The bell in the Church tower is a memorial to him.

The Rev. Dr. Wilmer of Virginia, who had charge of the Ravenscroft Training School in Asheville, was kind enough to have services once each month for a whole year. In 1872, the Rev. Dr. D. H. Buel succeeded Dr. Wilmer in charge of Ravenscroft and was called to the Church and served monthly for four years. He was highly respected and very much esteemed by the whole congregation. In 1877, the Rev. Mr. Chandler, from Minnesota, was called and served only part of one year.

The Rev. E. A. Osborne was called as Rector and took charge December 1, 1877, and served for six years to December 14, 1883. The Parish Register shows he baptised 160 while here and built up the work of the Parish in every way. He was a great Missionary, for he founded many Missions. One in Pinners Cove, seven miles north of Fletcher, where a Church, "Mount Calvary", was erected and consecrated in September 1885, by Bishop Lyman of North Carolina. This Church building was destroyed by fire about 1920 and never rebuilt. Mr. Osborne also organized Missions at Edneyville, where a Church was built, and it is a growing, active congregation today. Other places where Sunday Schools and preaching services "from the Prayer Book" were held are: At Rock Hall, beautiful home of a Mr. Ward, (later bought by the Westons), on the Mills Gap Road; at the home of a Mr. Reid at Arden; and at the home of the Seagles on Bat Cave Road about three miles east of Hendersonville. Several small churches of other denominations were



This is a pen sketch of the old carriage shed which stood east of the Church. Here the good ladies of Calvary Church held sales to raise money. It was popularly known as the "Woman's Exchange".

graciously loaned to the Episcopal Minister for Sunday School and preaching services on Sunday afternoons. These were: Mount Zion, a small Baptist Church a half mile north of the present Valley Springs School on Overlook Road; at "Possum Trot" a small Methodist Church, later renamed Sharon Methodist Church, located southwest of the present Fairview School; at Boiling Springs Baptist Church, three miles west of Fletcher and at the very edge of the new airport; at Mt. Gilead, another Baptist Church across the French Broad River and some seven miles west of Fletcher. These were the horse and buggy days, rather we should say, horseback riding days, for the roads were often impassable to buggies or carriages. In fact the condition of the roads and often what passed for a road in dry weather, accounted for the number of places in the two counties of Buncombe and Henderson, where the Rectors of Calvary Church held services and Sunday Schools to train the young. The people could not get to Calvary Church, so the Minister would go by horseback or on foot to the many small settlements for Missionary work. These Mission stations were discontinued one by one as roads improved and settlements changed from thriving villages to towns or were abandoned and reverted to farm lands. About the turn of the Century only two of these many Missions stations were found necessary and were continued, those at Mt. Calvary in Pinners Cove and St. Paul's at Edneyville. These seven or eight Mission stations started by the Rev. Mr. Osborne were continued by the Rev. Mr. William Shipp Bynum, Rector from July 1885 to March 1888. Several events must be recorded concerning Mr. Bynum's stay at Calvary.

He had a large family and the old Rectory back of the Parish House was too small and inconvenient. The congregation decided to build a new Rectory which the Vestry determined should be built of stone. Mr. Robert B. Blake donated four acres of land on the west side of the highway opposite the Church property. The women of the Parish raised most of the money, starting the Rectory fund with a basket of embroidery — "The Basket" it was called. Meetings were held in various homes and at the "Women's Exchange" or carriage shed, where materials, patterns and food were sold. Mrs. Overton M. Price originated this scheme and the beautiful needlework and exquisite embroidery of many women helped build the Rectory. The stone was given by two members of the congregation who, having no money to contribute, gave the stone which had been in the "Great Stable" on their estate on Blake Mountain.

The Rectory was finished in eighteen months. The story is told that the walls, thirty-two inches thick had been built to the roof level and, before the inside partitions were placed or the roof put on, when the walls were still "green", that is the mortar not fully dry or hard, that an earthquake known as the Charleston earthquake, shook this mountain area and cracked the new walls on the north and south sides. The builders decided after inspection that these cracks were not serious and would not structurally weaken the house, so they left them and completed the structure. These same cracks still unfilled or repaired are to be found in the north and south walls.

The Rev. Mr. Bynum and his family moved into this new Rectory and were the first to live in it. He added outhouses, stables and a well.

He held a preaching Mission at Calvary in 1887 for ten days — it is recorded that services were held day and night and at the end of the Mission, sixty-eight persons were presented for confirmation. This is the largest single class ever confirmed at Calvary Church in its first 100 years of life. He recorded 171 baptisms during his less than three years rectorship. In March, 1888, he resigned because of failing health.

His was an active ministry here. A Parish School was kept going plus six other Sunday Schools, the teachers for these being members of the Mother Church. More than 300 boys and girls attended these various schools at the end of his administration. Several other organizations were started by him; The Woman's Friendly Society; various Parish Committees for specific work, especially visiting homes in the neighborhood; and the Guild of the Iron Cross.

The Rev. Dr. George M. Everhart was recalled to Calvary to succeed Mr. Bynum and served faithfully for six months. For family reasons he was obliged to resign, to the great sorrow of the Parish.

The Rev. M. C. Dolten was sent to Calvary by Bishop Lyman in January, 1890, and held services in the Church and Missions for six months. His poor health forced him to resign such an extensive work.

He was replaced by the Rev. Alban Greaves, who took charge in 1890 and served for a little more than two years, resigning in November 1892.

The Rev. H. H. Phelps succeeded him in June, 1893, and served the Parish as Rector for a little more than six years. It is recorded that he was

CALVARY EPISCOPAL CHURCH

FLETCHER, N. C.

ONE OF THE OLDEST CHURCHES IN
WESTERN NORTH CAROLINA

ORGANIZED 1857 — BUILT 1859

CONSECRATED BY THE Rt. REV. THOS. ATKINSON,
BISHOP OF NORTH CAROLINA

AUGUST 21, 1859

DURING THE CIVIL WAR THIS CHURCH WAS USED AS
BARRACKS BY CONFEDERATE TROOPS

ERECTED AUGUST 21, BY THE ANNIVERSARY OF THE
CONSECRATION OF THIS CHURCH

Marker found outside the west end of the Church.

an ardent Missionary and carried on the work at Calvary most acceptably while continuing the preaching and Sunday School work at the six Missions. Baptisms numbered 115 at Calvary while he was here. He resigned in August, 1899, and for two years the Parish was without a resident Rector. Services were conducted by supply or visiting Clergymen. The work at the Missions deteriorated during this period because of lack of Ministerial leadership. The lay people carried on as best they could; but without the regular visits of a Priest, the attendance fell off at the Sunday Schools, and most of them closed — never to be reopened again. Of course, by this time roads were much improved and the faithful and interested could and did come to Calvary Church for spiritual care.

The Rev. Henry Thomas became Rector in July, 1901, and stayed three years. He was a graduate of the Virginia Theological Seminary, and had been serving in Maryland and Delaware. The number of communicants increased during his time to 103. He reported officiating "at a school house near Arden", he conducted services once each month at Mt. Calvary; he held services in the Methodist Church at Skyland and in the Valley Springs School house. His Ministry ended in July, 1904, when he took up work in the diocese of South Carolina.

The Parish Day School, begun and taught by Miss Fanny Blake was reported by Mr. Thomas as active and growing.

During the interim year, between Mr. Thomas' resignation and the next Rector, the Rev. Thomas Whetmore, who was starting a boarding school for boys and a day school for boys and girls near Arden, officiated at Calvary Church, while continuing to live at the school.

In July, 1908, the Rev. Arthur B. Livermore became Rector. He and his sister lived in the Rectory. He is spoken of as a devout Priest, with more numerous Services being held. Whether he revised the Parish roll or possibly the congregation did not like his Churchmanship, the records show communicants dropped from 108 in 1908 to 70 in 1910. He resigned in July, 1912, and accepted work in the Diocese of West Virginia.

The Rev. R. M. W. Black, who had been Rector at Flat Rock, North Carolina, came to Calvary but stayed only six months, leaving in February, 1914. The Parish depended on visiting Clergy for services until October, 1915, when the Rev. James B. Sill was called and began his Rectorship,

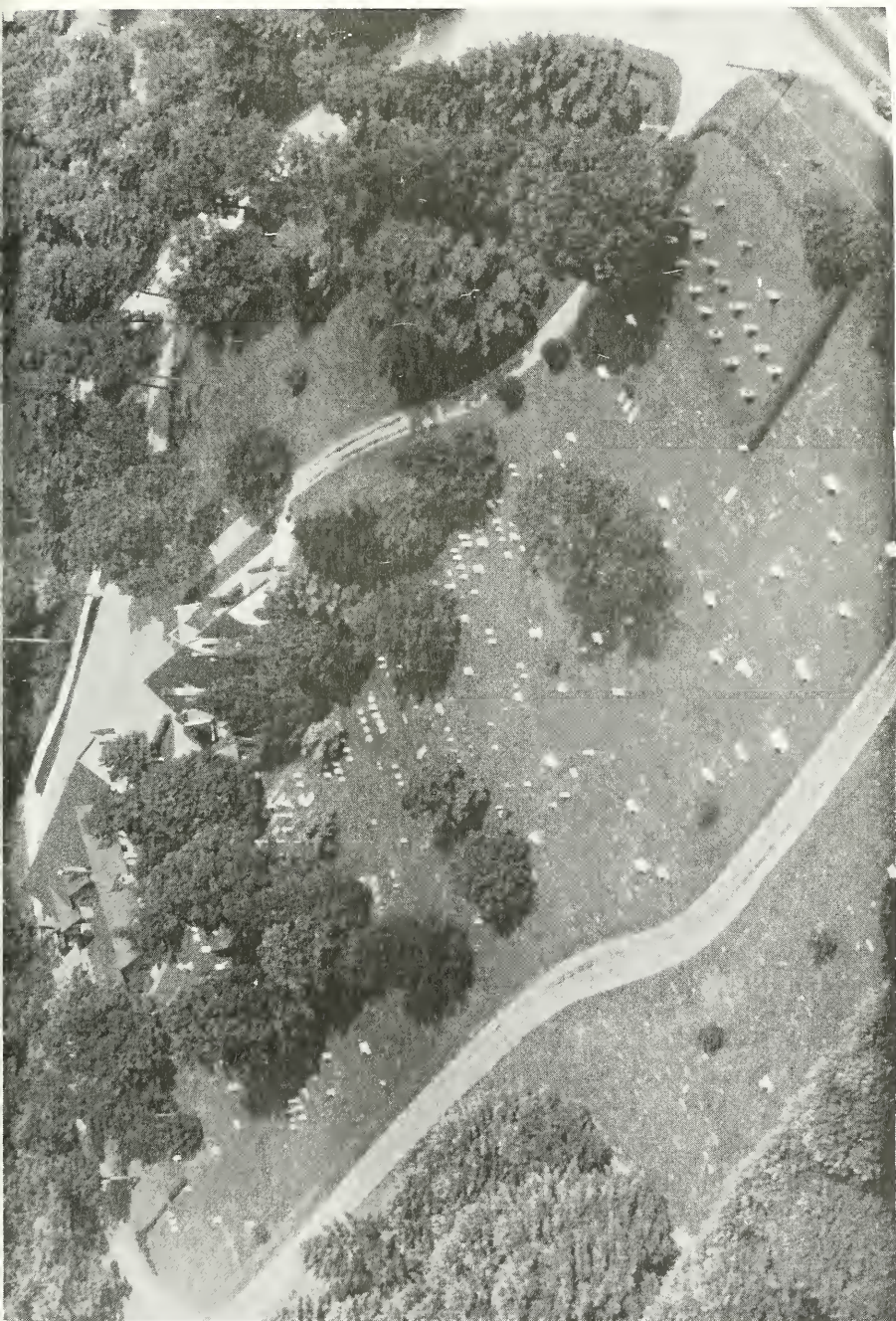
which lasted nearly six years. He was known as a faithful and tireless pastor. Walking, riding in a buggy or at times on a bicycle, one would find Father Sill on roads and lanes of the country-side, visiting and teaching.

The highway was paved from Asheville to the Buncombe-Henderson County line while he was here. This meant increased travel and the beginning of new growth, in homes and businesses, between Asheville and Calvary Church, for the Church property corners on the highway and the County line. It was during his stay at Calvary that our Nation entered the European War of 1917, which was followed by the terrible influenza epidemic, through which Father Sill ministered day and night, not only to those of the Church, but to anyone and everyone who needed spiritual care in those trying years.

It was during his administration that Calvary Church began taking a more active part in Diocesan affairs, promoting the children's Lenten offering and inviting all children from the Asheville convocation for their Presentation Service held in Calvary after Easter. Father Sill resigned as Rector in March 1921, to take up work in several Missions in the outskirts of Asheville.

The Rev. D. T. Johnson followed him and was resident here for one year. Another year passed before the Rev. H. D. Bull accepted a call to the Parish. He started his work here in September, 1923, and exactly one year later resigned to take up work in the Diocese of South Carolina. Several months later the Rev. Clarence Stuart McClellan, Jr., Priest in charge of St. Andrews, Canton, North Carolina, and a native of the State of New York accepted the call to be Rector of Calvary Church.

He began a colorful ministry in the pulpit and over the comparatively new invention, the radio. He brought this Parish before the public of this whole mountain area, and people from far and wide came to hear and visit in Fletcher. He also conceived the idea of having various patriotic and civic organizations erect native stone monuments with appropriate bronze tablets on them to many of the great men of the south, some of whom had some connection with Calvary Church. These stones were placed at various places in the old Cemetery adjoining the Church. One of the first to be erected and dedicated was to Edgar Wilson Nye, famous southern humorist, who had come to this area and bought land on the banks of the French Broad River directly west of the Church. He built



This aerial view shows the Church and Parish House in upper center — Highway 25 is in lower right. Ourdoor Abbey between main entrance and highway.

a beautiful house there, which he named "Buck Shoals" after the shallow, rock-strewn deer-crossing of the river at that point. He and his family were active members of Calvary Church and he served on the Vestry here for some years before his death, in 1896. He is interred in the Churchyard.

Others to whom Memorials were erected were Jefferson Davis, President of the Confederacy; Georg Westfeldt, member of Calvary Church, and host to Sidney Lanier; Francis Scott Key, composer of "The Star Spangled Banner", our National Anthem; Dan Emmett, composer of "Dixie"; Orren Randolph Smith, designer of the "Stars and Bars", first official flag of the Confederacy; Matthew Fontaine Maury, "Pathfinder of the Seas"; Albert Pike, Arkansas poet; Frances Fisher Tierman, "Christian Reid" who first gave this area the name "The Land of the Sky"; Stephen Collins Foster, composer of "Suwanee", "Old Kentucky Home", "Old Black Joe", and others; Herman Frank Arnold, who orchestrated "Dixie"; Joel Chandler Harris, creator of "Uncle Remus"; John Fox, Jr., author of "Little Shepherd of Kingdom Come", "The Trail of the Lonesome Pine" and others; Zebulon Baird Vance, native of and Senator from North Carolina; Henry Timrod, Laureate of the Confederacy; Sidney Lanier, poet and musician; Robert Loveman, southern poet ("Rain Song"); William Sydney Porter, "O. Henry"; James Whitcomb Riley, Hoosier poet.

These Memorials and the beauty of the whole Churchyard have attracted many thousands of visitors from all over the world.

The Rev. Mr. McClellan left Calvary in June, 1932, to take up work in Virginia in an old historic Parish just outside Washington, D. C.

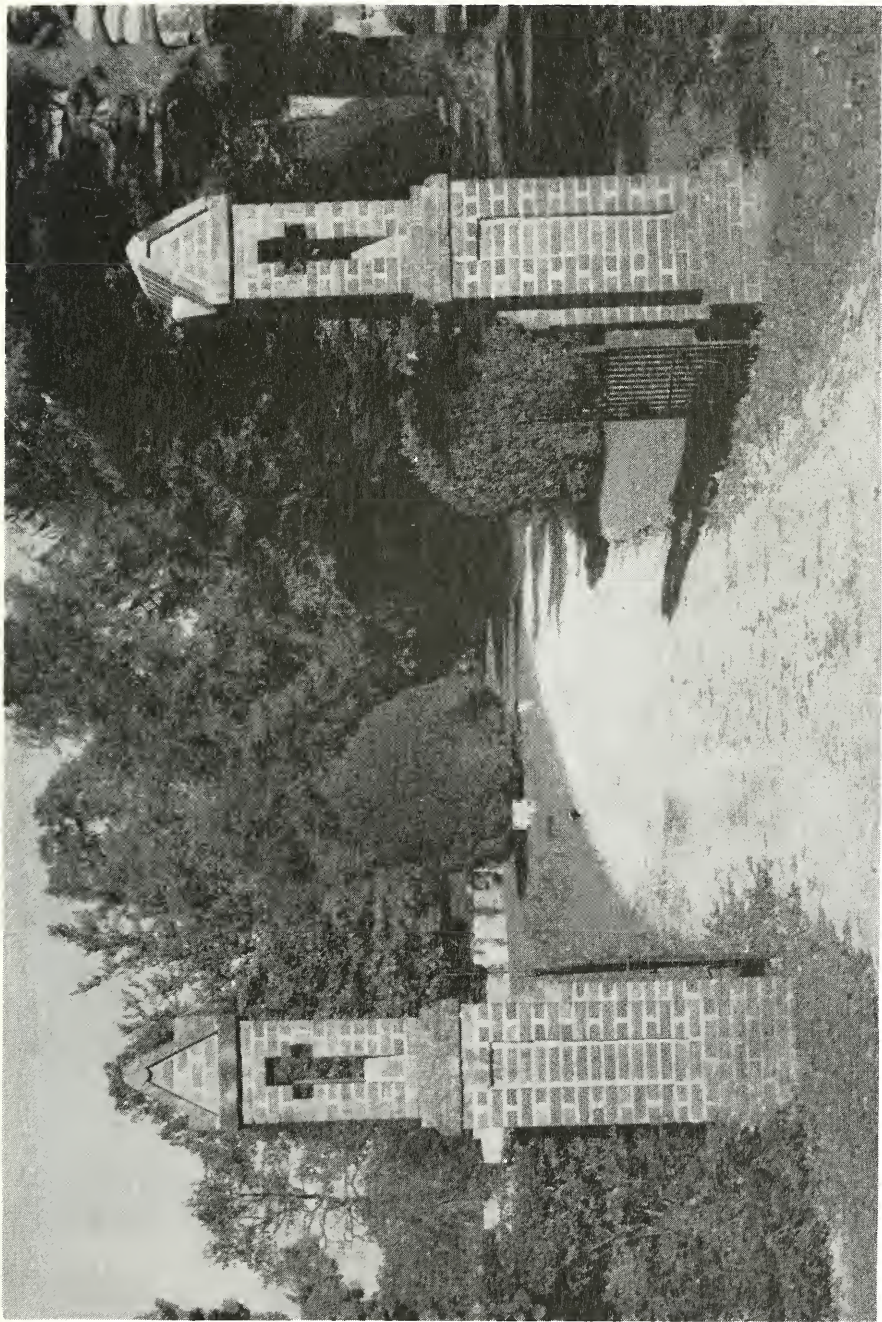
The Rev. Edgar Ralph Neff succeeded as Rector in December, 1932. He was missionary minded and did much to bring the native people of this area into the Church. The beautiful and very appropriate "Lych gates" at the main entrance of the Church grounds were given by Mrs. Eleanor Blake as a Memorial to her Aunt, Miss Eliza Blake. They were built in February and March 1935, and dedicated that spring by Mr. Neff.

The Church was destroyed by fire on December 22, 1935, which was the Sunday before Christmas. The celebrations of the Holy Communion for the congregation during that Christmas season were held in the Chapel of Christ School. The old Parish House was fixed up with an Altar and was used by the congregation for all services until the new Church was completed some three years later. Some few movable things were carried out of the burning Church by Mr. Neff. One stained glass

window, hung on small hinges (a Memorial to E. W. Nye) was ripped off and saved. All other Memorials, beautiful windows, Altar and furniture were burned. Before a week had passed after the fire, plans were being made to rebuild; a small amount of insurance was collected; appeals were made to every Clergyman in the Church in the United States; the congregation worked and sacrificed, and a new Church rose from the ashes of the old. The Building Committee, composed of Mr. F. M. Tongue, Mr. A. L. Montfort-Bebb and Mr. George Shehan, engaged the services of Mr. S. Grant Alexander and Son, architects of Asheville, to design and build the new Church. Mr. Grover Wall, a local contractor, supervised the work. The original tower with the bell still hanging in it was kept and incorporated into the new building. The new Church is larger than the old and will seat almost three times as many people. The bricks were made in a brick yard near Fletcher, the beautiful woodwork of oak was carved in Tryon. On August 21, 1938, at 4 P. M. the new Church was consecrated by the Rt. Rev. Robert E. Gribbin, D. D., Bishop of the Diocese of Western North Carolina. The preacher for this occasion was the then Presiding Bishop of the Church, the Rt. Rev. Henry St. George Tucker, D. D. Also taking part in the service was the Rt. Rev. K. G. Finley, Bishop of South Carolina, who died just seven days later. All the clergy of the Diocese, some from nearby Dioceses and more than 400 people were present.

While this new building was under construction, the Rector, the Rev. E. R. Neff, resigned to take up work in Alabama (August 1936). The speed with which the new Church was completed and paid for is an eternal tribute to the Vestry and Building Committee, who labored long and well, without a Pastor to guide them, during this construction period. While the new Church was being built services were held in the old Parish House by the Rev. G. P. Jung (locum tenens) for eight months, and many Clergy of the Diocese, active and retired. The Rev. Lynne B. Meade from West Virginia accepted a call to the Parish beginning June 1, 1938. His first and only service was a celebration of the Holy Communion on Whitsunday, June 5, 1938, in the Parish House. The following week he became ill and died on Christmas day of the same year at his home in Virginia, never able to return to the Parish. This was the shortest active Rectorate in the history of this Church.

The Rev. Wood B. Carper came as Rector in July, 1939, and served for one year before accepting the Chaplaincy of Princeton University.



Lych Gates at the main entrance to Calvary Churchyard.
(Memorial to Miss Eliza Blake).



The present Rector, The Rev. Mark Jenkins

The present Rector, the Rev. Grover Mark Jenkins, a native of Maryland, and Rector of old St. Mark's Parish in Frederick and Washington Counties, Maryland, came to Calvary Parish as Rector and conducted his first services on September 1, 1940. The Parish has had a steady growth under his long rectorship.

Many Memorials have been placed in the new Church, eight of the lovely stained glass windows were installed. A reredos and credence tables were placed in the sanctuary. The "Founders' Memorial Chapel" has been completed with Altar, credence, altar-rail and cathedral chairs. Carpet has replaced a temporary floor in the aisle and the Chancel. Cushions have been placed on all pews. A new Moller "Double Artiste" pipe organ has replaced a temporary electric instrument. Many other additions and improvements have been effected in the Church building to add to its beauty and usefulness.

The open landscaped lawns have been quadrupled in area with large new sections given over to cemetery purposes. The memorial stones scattered throughout the "old cemetery" were moved to a landscaped plot just north of the main entrance and enclosed by a hedge, and this has now become famous as the "Outdoor Abbey of the South". New hedges have been planted around the southern and western boundaries of the Churchyard and planting of evergreens and flowering shrubs around the Church and grounds complete a beautiful setting for a beautiful Church.

The old Parish House, part of which was built of hand hewn timbers in 1859 by Miss Fanny Blake for a school room, had additions built on from time to time as more space was needed. Within a few years of the coming of Mr. Jenkins to the Parish, the Sunday School and congregation had grown to such size that the old Parish House would not accommodate the crowds. There were Sunday mornings when all the children could not get inside for the Sunday School and groups would be outside looking in the open windows and joining as best they could in the service. It became increasingly evident that, in spite of the sentiment attached to this old building, a new and much larger building was urgently needed. Mr. Bushrod Corbin Washington, Jr., a member of the Parish and a direct descendent of the brother of the First President, in talking with Mr. Jenkins about this need decided in 1946 to do something about it. He gave a check for \$1,000 to the Rector to start a Building Fund. Mr. Jenkins took this money to the bank and exchanged it for new \$5.00

bills, of which he gave one or more to each person attending Church for the next several Sundays. No questions were asked of receivers of these "talents", no record was kept of who took them. This was a venture of faith. All were asked to take a "talent" or more and use it and make it grow and then bring the "talent" and its increase back to the Church on Thanksgiving Day. Many and various projects were undertaken and completed with the "talent" money, a few of which were sewing, embroidery, jelly making, baked goods, raising of chickens, turkeys, pigs and calves. One man "played" the grain market in Chicago, one lady bet on the "Dodgers" to win the World Series (and lost!), a Scout Troop from Eastern North Carolina made fudge and sold it, and so on. "Talents" to the extent of \$1,800 were given out to any and all who would take them over a period of three years. From this was realized about \$20,000. At the end of the three year effort, the Rector turned this money over to the Vestry asking that they put on a campaign to receive whatever more was needed.

Mr. S. Grant Alexander and Son, Ludovic Alexander, architects who built the Church, were engaged to design a new and adequate Parish House. After many meetings of the Vestry, of Committees and of the whole congregation, plans were ready and Mr. Ernest Herrin of Fairview, North Carolina, a builder, was hired to construct the building. The Committee named to oversee this construction was: Mr. C. E. Timson, Chairman, the Rector, Mr. F. M. Tongue, Mr. F. W. Finch, Mr. W. F. Toms, and others.

On August 24, 1952, ground was broken and the new building was rushed to completion. There is a large basement for heating plant and storage of cemetery equipment. An auditorium above this will seat 500 or more (in fact 650 were seated in it at one time to hear the Evangelist, Billy Graham). Off to the side of the auditorium are two large kitchens with modern equipment, paid for by the Women's Auxiliary of the Parish. A wing going north from the front of the auditorium has eight standard class rooms. A large room beautifully paneled in oak, with bookcases on three sides, and fire-place framed in very old Dutch tiles depicting Biblical scenes, is the library, given and furnished by a Church family as a "thank offering" for being so warmly welcomed into the Parish family a few years before. This room is used regularly for the Bible Class and meeting of any and all organizations of the Parish and Diocese. Adequate rest rooms and storage rooms complete the picture. This build-



The new Parish House completed in 1953, with 6,600 square feet of floor space on the ground floor and 2,800 square feet in the basement used for storage and heating.

ing and its furnishings are appraised today at more than \$100,000. It is recognized throughout this area as one of the best planned and most useful Parish houses to be found anywhere. A drinking fountain for children was placed in the lobby by the young people of the Parish as a memorial to Mr. Ralph Ward, Choir Director and advisor to the young churchmen, and also designer of the kitchen area of this building.

On Sunday, September 27, 1953, at 4 P. M. this structure was dedicated by the Bishop of this Diocese, the Rt. Rev. Matthew G. Henry. Most of the Clergy of this Diocese, and friends from many neighboring Parishes and Missions joined in this happy service. In all more than 500 were present for this dedication.

Within a year after the completion of the Parish House, the roads, the parking area and all the paths on the Church grounds were paved. An additional parking area, with a sunken garden to the south of the Parish House, was completed in 1959.

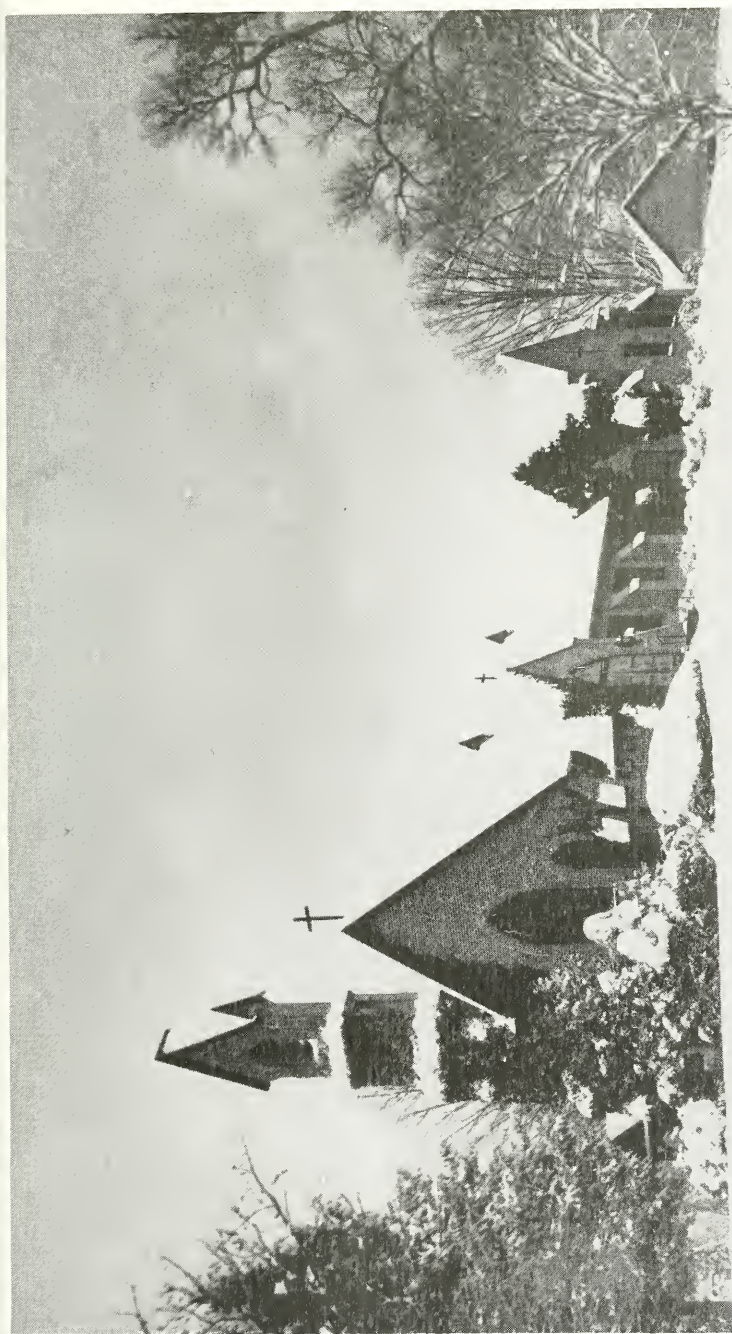
As this is being written in 1959, the 100th anniversary year of the Consecration of the original Church here, the records now show a congregation of about 550 baptized members, 350 communicants, 225 in the Sunday School, with large and active organizations of men, women and youth.

The Parish today serves as a Church home for people living in an area of approximately 1600 square miles. The facilities of Church and Parish House are used by many organizations of the Diocese and Community.

Articles appearing in several church magazines, in daily newspapers in many places, and in several trade journals have called Calvary Church one of the most beautiful country Churches in the United States. As far as can be ascertained, it is the largest rural Parish in the Church. Between 10,000 and 15,000 visitors and tourists visit the grounds and Church each year, the greater part of them coming to worship in a spot that calls forth the comment from many — "Whenever I attend Calvary Church I go away feeling I have really been in the presence of God."

Mr. Jenkins, to this anniversary year has been here almost 19 years — the longest tenure in the history of the Parish. The Parish register shows almost 350 baptisms and 429 presented for Confirmation, and four ordinations of young men for the Ministry during his Rectorship.

The population of this area is growing, the Church is growing with the Community and in ever increasing ways serves the people here. God has richly blessed the first 100 years of Calvary Church and our prayer is that the future holds even richer experience, wider service and growth for its congregation, that God may be glorified always.



Winter Setting — February 15, 1958

APPENDIX I

List of Clergy supplying part-time and Rectors of Calvary Church.

- 1859- —The Rev. William B. W. Howe, who became 6th Bishop of South Carolina in 1871.
- 1860- —The Rev. Dr. Hanckle, Rector of St. Paul's Church, Charlotte, North Carolina.
- 1861- —The Rev. Toomer Porter, Founder of Porter's Military Academy, Charleston, South Carolina.
- 1862- —The Rev. Mr. Keith.
- 1863- —The Rev. Mr. Davis.
- 1864-70—The Rev. Nicholas Collin Hughes, great grandfather of present Bishop of Western North Carolina, Rt. Rev. M. G. Henry.
- 1867-68—The Rev. George M. Everhart, (recalled as Rector in 1889).
- 1871-72—The Rev. Thomas A. Morris, first resident Rector.
- 1872-77—The Rev. D. H. Buel
- 1877-83—The Rev. E. A. Osborne.
- 1885-88—The Rev. W. S. Bynum.
- 1889- —The Rev. George M. Everhart (recalled as Rector — served 5 months).
- 1890-92—The Rev. Alban Greaves.
- 1893-99—The Rev. H. H. Phelps.
- 1901-04—The Rev. Henry Thomas.
- 1904-05—The Rev. Thomas C. Whetmore, founder of Christ School, Arden, North Carolina.
- 1908-12—The Rev. Arthur B. Livermore.
- 1913-14—The Rev. R. M. W. Black.
- 1915-21—The Rev. James B. Sill.
- 1921-22—The Rev. D. T. Johnson.
- 1923-24—The Rev. H. D. Bull.
- 1925-32—The Rev. Clarence Stuart McClellan, Jr. (originator of "Outdoor Abbey of the South").
- 1932-36—The Rev. Edgar Ralph Neff.
- 1937- —The Rev. G. Philip Jung (locum tenens for nine months).
- 1938- —The Rev. Lynne B. Meade.
- 1939-40—The Rev. Wood B. Carper.
- September 1940—The Rev. Grover Mark Jenkins.

APPENDIX II

Memorials to be found in "The Outdoor Abbey of the South" located in Churchyard of Calvary Church, Fletcher, North Carolina.

Edgar Wilson Nye—Famous southern humorist, member of Calvary Church, interred in the Churchyard.

Robert E. Lee—Military leader of Confederate forces, famous educator. This memorial marks route of Dixie Highway.

Jefferson Davis—President of the Confederacy.

Georg Westfeldt—Owner of "The Rugby Grange", member of Calvary Church. Sidney Lanier, a visitor, dedicated his last poem, "Sunrise", to his host.

Francis Scott Key—Wrote "The Star Spangled Banner" (National Anthem).

Dan Emmett—Composer of "Dixie".

Orren Randolph Smith—Designer of "Stars and Bars", first official flag of the Confederacy.

Matthew Fontaine Maury—"Pathfinder of the Seas".

Albert Pike—Arkansas poet of the Confederacy — Man of Letters.

Frances Fisher Tiernan—"Christian Reid" — was first to call this area "The Land of the Sky".

Stephen Collins Foster—Composer of "Suwanee", "Old Kentucky Home", "Old Black Joe", and many others.

Herman Frank Arnold—Who orchestrated "Dixie".

Joel Chandler Harris—Creator of "Uncle Remus".

John Fox, Jr.—Author, "Little Shepherd of Kingdom Come", "The Trail of the Lonesome Pine", and many others.

Zebulon Baird Vance—Native of North Carolina and Senator from the State.

Henry Timrod—Laureate of the Confederacy.

Sidney Lanier—Poet and Musician.

Robert Loveman—Southern poet — "Rain Song".

William Sydney Porter—"O. Henry" — famous short story writer.

James Whitcomb Riley—Hoosier Poet.

APPENDIX III

FOLK TALES SET IN CALVARY CHURCHYARD

"THE HEADLESS HORSEMAN"

As it is with most folk tales, they are embellished with each telling of the story, to the "younger folk", by the oldest member of the community as they sit huddled around a fireplace trying to stay the winter's numbness just outside the old draughty log walls of the cabin. Or one may hear the story as "grandpa" entertains all who will sit and listen astraddle a log on the woodpile, on a soft summer evening. The labors of the day ended and an hour or so to be spent until the moon rises and the bed offers rest and sleep. I have heard this story told by several "old timers" each of which would vow by all that's holy that they have seen this spectre riding and several times the narrator claims to have had this "horseman" ride by, like the wind and not more than an "arm's-length" away.

Around Calvary Church, back in the days of "the war", the Churchyard to the south and west of the Church was covered with great oak and pine trees. All brush and briars were kept grubbed out and a thick layer of leaves and needles covered the ground. To the north of the Church spread the old graveyard with its mounds and stones and flowering shrubs. No one dared walk the paths between the graves after dark, for spirits and ghosts were abroad each night. But the open woods to the south of the old bell tower made an excellent place to camp and drill.

Now the story goes that a call had gone out, by word of mouth, into the coves and valleys of these mountains for volunteers to fight for the south. From the mountain sides, from the coves came mountain men and boys carrying what provisions they could and their own "hunting guns". They came from far and wide to Calvary Church, and there under the trees they would camp and drill until a company large enough and ready would march off together to the war. An old thorn hedge surrounded the Church grounds with two or three openings for the "Church people" to drive their carriages up to the Church for "Church meetings" on Sundays.

These "Volunteers" camping under the trees felt comparatively safe — with a graveyard on one side and a high thick thorn hedge on the other; but the roads going through the hedge required sentries at night and so three men at a time would take their turns at standing guard.

Now there lived nearby several "Yankee" families who had more recently moved here from "up north". These "furriners" were never trusted, in fact they were suspected of being spies — gathering whatever information they could about the south and sending it up north by secret riders at night.

Guards were necessary to keep such spies away from the Churchyard. Now these guards and those getting ready for fighting in the Army were always cautioned to remember they were in a Churchyard and there must be no roudiness, bad talk or blood shed in this sacred spot, this order to be carried out on pain of dismissal from the company.

One night, towards midnight, one of the sentries standing guard at the "back road" thought he heard some movement in the leaves outside the hedge. There was little light, the new moon broke through the heavy clouds for a moment or two only once in awhile. He was all attention, quietly listening for any intruder to come in, hoping that the moon would come out even for a few minutes. This guard knew about the "foreign families" near by and right now he was sure one of them was on the outside of the hedge trying to find a hole he could look through and count how many would be leaving the next day for the fighting in Virginia.

A twig breaking, the moon shining through the clouds for just a moment showed a young man's head poking through the hedge just a few feet away. A shot would cause a great commotion, so quietly a sword was drawn and with one stroke the protruding head rolled on the ground. Without any cry or sound the headless body jumped up, ran a few yards into the woods and leaping onto a great white horse, raced off to the south down an old road leading past "Old Salem" meeting house and then on down Cane Creek Valley.

This sentry felt he had done his job well and would be commended for his night's work, until he suddenly remembered the definite warning — "not to shed any blood on this sacred ground". The little blood beside the hedge could be covered up, but what about the head still lying there in the leaves. Where could he hide this evidence? Panic seized him. Taking the head by the hair, he stole silently up to the old well in the rear of the Church and dropped it in. After hearing it splash in the water sixty feet down, he went back to his sentry post and said nothing about the whole incident. The company of recruits left the next day for battle.

Now there was no funeral for the headless body, for a burying would have told all the neighbors that the mourning family were spies. So nothing was done about the whole affair. But to this day there are those who will swear that about the middle of the summer, when the moon is new and the sky is filled with racing thunder clouds, if one will watch closely, about midnight — up from the "bottoms" of Cane Creek, up the ravine by the place where a few moss covered head stones mark the spot where "Old Salem" meeting house stood, will come a headless horseman, riding like the wind on a great white mare, riding up to the place where the old thorn hedge once stood. After searching for awhile, they say, for his head he lost there, he will turn and ride back to the south and disappear in the mists rising from the drowsy creek — not to be seen again for another year, when this "headless horseman" will come searching again for his lost head.

APPENDIX IV

"THE GENTLE WOMAN OF THE MISTS
OF CALVARY CHURCHYARD"

There is another folk tale, its setting in the three shadowed lawns of Calvary Church, Fletcher. It is a tale usually heard from the wrinkled lips of a local "granny" as she sits and rocks on her little porch. The story most often begins on a warm summer evening just as the moon tops Bearwallow Mountain and casts the first shadows from the old "gardenia-rose" arbor — enough light, enough darkness, enough mists rising from lawn and garden so that anyone with a bit of poetry in them and imagination might see for themselves, at that very moment, the figure of the lovely lady in white as she hastens down the paths and across the lawns of Calvary Churchyard.

Or the inspiration for this story's retelling might be the soft words and shy glances of the young, as the moonlight and their nearness to each other proclaims to the world that here blossoms a new fresh love, intense, pure, joyous. Whether it be the rising mists or new young love, the thoughts of the story teller will retrace their steps in time and bring forth the words:

"Now when I was a young girl, a long time ago, I saw the beautiful woman in white on a night just like this. I have seen her many times since then and she is always the same. Very beautiful and young, oh, I would say she was twenty-one or thereabouts. She has long blonde hair and is always dressed in a soft white silken dress and veil that makes her blend in with the wisps of fog that drift under the trees, just as the fog is drifting tonight."

This tall beautiful girl seems to always be in a hurry as though she was searching for someone and had little time to find them. Traps have been laid to catch her and she never appears when there are those about intent on getting too close. She has never been known to harm anyone — rather there are children who vow they were lost on the paths winding through the Churchyard, in the gathering darkness of night they seemed to go in circles, afraid and crying they would suddenly see the woman in white by their side leading them toward home and on reaching the boundary of the Churchyard she would suddenly disappear.

A few of the very old who tell this story say she was the betrothed of a young handsome man — both the only children of their families and living on neighboring plantations. As he walked a woodland path one night between their homes — he on his way to see her and vow his love anew, she waiting to tell him of her latest plans for their coming wedding — she waited till late in the night. He never arrived — disappearing forever somewhere near old Calvary Church. Soon she died of a broken heart and ever since on certain nights she goes in search of her lover and a renewal of their happiness together. Others say they have seen this romantic lover in frock coat and wing collar walk the same paths just ahead of his searching fiancée and always just out of her sight.

There is no mistaking the proud and aristocratic figure moving in stately dignity and yet in haste among the shadows and floating mists of the old churchyard. To see her is to admire her beauty and forever after to carry a warm feeling of pity and love, mixed together, for this princess of the mists, forever doomed to search for love and happiness.

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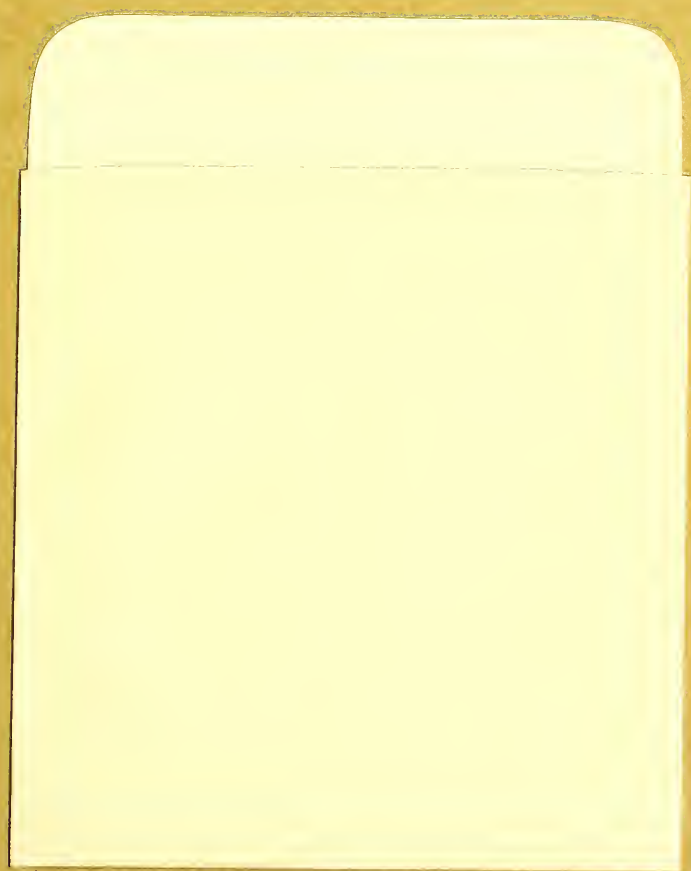
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